

[Eastern Wisdom](#)[Index](#)[Essence of the
Heart Sutra](#)[The Dalai
Lama's Heart of
Wisdom
Teachings](#)[Click here for The Reluctant Messenger \(Host Site\)](#)[\\$3.99 Kindle eBook](#)[Buy from
Amazon.com](#)[The Essential Teachings
of Herbert W. Armstrong](#)[His Teachings Focused on The
Incredible Human Potential. Did
He Solve the Mystery of the
Ages?](#)

New Book about HWA's

Teachings Recommended!

The Heart Sutra

This is a Sutra about a Mantra. The word mantra is said to come from a root meaning "that which protects the mind". The mantra is Gate gate paaragate paarasamgate bodhi svaahaa This mantra represents a class of Mahayana scriptures known as the Prajñāparamita (perfection of Wisdom) Suttas. These include such famous teachings as the Heart Sutra and the Diamond Sutra. These texts were the subject of worship in Mahayana Buddhism, in much the same way that devotional figures were. Prajñāparamita eventually became personified as a goddess, but this is not her mantra. This one is associated with the texts themselves.

The words here do have a literal meaning:

"Gone, gone, gone beyond, gone utterly beyond,
Enlightenment hail!"

The Heart Sutra

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called "profound illumination," and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas, no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita.

Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete

enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI
SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Lotsawa Bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsawas Gelong Namkha and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihara. It has been translated into English by the Nalanda Translation Committee, with reference to several Sanskrit editions.